

## THE CREED OF THE ARYAN FIGHTER

encourage always gentleness and saintliness and self-abnegation and the recoil from worldly aims and cessation from the ways of the world? The Gita expressly says that Arjuna has thus lapsed into unheroic weakness, ‘his eyes full and distressed with tears, his heart overcome by depression and discouragement,’ because he is invaded by pity, *kṛipayâvishtam*. Is this not then a divine weakness? Is not pity a divine emotion which should not thus be discouraged with harsh rebuke? Or are we in face of a mere gospel of war and heroic action, a Nietzschean creed of power and high-browed strength, of Hebraic or old Teutonic hardness which holds pity to be a weakness and thinks like the Norwegian hero who thanked God because He had given him a hard heart? But the teaching of the Gita springs from an Indian creed and to the Indian mind compassion has always figured as one of the largest elements of the divine nature. The Teacher himself enumerating in a later chapter the qualities of the godlike nature in man places among them compassion to creatures, gentleness, freedom from wrath and from the desire to slay and do hurt, no less than fearlessness and high spirit and energy. Harshness and hardness and fierceness and a satisfaction in slaying enemies and amassing wealth and unjust enjoyments are Asuric qualities; they come from the violent Titanic nature which denies the Divine in the world and the Divine in man and worships Desire only as its deity. It is not then from any

such standpoint that the weakness of Arjuna merits rebuke.

“Whence has come to thee this dejection, this stain and darkness of the soul in the hour of difficulty and peril?” asks Krishna of Arjuna. The question points to the real nature of Arjuna’s deviation from his heroic qualities. There is a divine compassion which descends to us from on high and for the man whose nature does not possess it, is not cast in its mould, to pretend to be the superior man, the master-man or the superman is a folly and an insolence, for he alone is the superman who most manifests the highest nature of the Godhead in humanity. This compassion observes with an eye of love and wisdom and calm strength the battle and the struggle, the strength and weakness of man, his virtues and sins, his joy and suffering, his knowledge and his ignorance, his wisdom and his folly, his aspiration and his failure and it enters into it all to help and to heal. In the saint and philanthropist it may cast itself into the mould of a plenitude of love or charity; in the thinker and hero it assumes the largeness and the force of a helpful wisdom and strength. It is this compassion in the Aryan fighter, the soul of his chivalry, which will not break the bruised reed, but helps and protects the weak and the oppressed and the wounded and the fallen. But it is also the divine compassion that smites down the strong tyrant and the confident oppressor, not in wrath and with hatred,—for these are not the high

## THE CREED OF THE ARYAN FIGHTER

divine qualities, the wrath of God against the sinner, God's hatred of the wicked are the fables of half-enlightened creeds, as much a fable as the external torture of the Hells they have invented,—but, as the old Indian spirituality clearly saw, with as much love and compassion for the strong Titan erring by his strength and slain for his sins as for the sufferer and the oppressed who have to be saved from his violence and injustice.

But such is not the compassion which actuates Arjuna in the rejection of his work and mission. That is not compassion but an impotence full of a weak self-pity, a recoil from the mental suffering which his act must entail on himself,—“I see not what shall thrust from me the sorrow that dries up the senses,”—and of all things self-pity is among the most ignoble and un-Aryan of moods. Its pity for others is also a form of self-indulgence; it is the physical shrinking of the nerves from the act of slaughter, the egoistic emotional shrinking of the heart from the destruction of the Dhritarashtrians because they are “one's own people” and without them life will be empty. This pity is a weakness of the mind and senses,—a weakness which may well be beneficial to men of a lower grade of development, who have to be weak because otherwise they will be hard and cruel; for they have to cure the harsher by the gentler forms of sensational egoism, they have to call in *tamas*, the debile principle, to help *sattwa*, the principle of light, in quelling the

## ESSAYS ON THE GITA

strength and excess of their rajasic passions. But this way is not for the developed Aryan man who has to grow not by weakness, but by an ascension from strength to strength. Arjuna is the divine man, the master-man in the making and as such he has been chosen by the gods. He has a work given to him, he has God beside him in his chariot, he has the heavenly bow Gandiva in his hand, he has the champions of unrighteousness, the opponents of the divine leading of the world in his front. Not his is the right to determine what he shall do or not do according to his emotions and his passions, or to shrink from a necessary destruction by the claim of his egoistic heart and reason, or to decline his work because it will bring sorrow and emptiness to his life or because its earthly result has no value to him in the absence of the thousands who must perish. All that is a weak falling from his higher nature. He has to see, only the work that must be done, *kartavyam karma*, to hear only the divine command breathed through his warrior nature, to feel only for the world and the destiny of mankind calling to him as its god-sent man to assist its march and clear its path of the dark armies that beset it. . . .

Arjuna in his reply to Krishna admits the rebuke even while he strives against and refuses the command. He is aware of his weakness and yet accepts subjection to it. It is poorness of spirit, he owns, that has smitten away from him his true heroic nature; his whole consciousness is bewildered in its

## THE CREED OF THE ARYAN FIGHTER

view of right and wrong and he accepts the divine Friend as his teacher ; but the emotional and intellectual props on which he had supported his sense of righteousness have been entirely cast down and he cannot accept a command which seems to appeal only to his old standpoint and gives him no new basis for action. He attempts still to justify his refusal of the work and puts forward in its support the claim of his nervous and sensational being which shrinks from the slaughter with its sequel of blood-stained enjoyments, the claim of his heart which recoils from the sorrow and emptiness of life that will follow his act, the claim of his customary moral notions which are appalled by the necessity of slaying his gurus, Bhishma and Drona, the claim of his reason which sees no good, but only evil results of the terrible and violent work assigned to him. He is resolved that on the old basis of thought and motive he will not fight and he awaits in silence the answer to objections that seem to him unanswerable. It is these claims of Arjuna's egoistic being that Krishna sets out first to destroy in order to make place for the higher law which shall transcend all egoistic motives of action.

The answer of the Teacher proceeds upon two different lines, first, a brief reply founded upon the highest ideas of the general Aryan culture in which Arjuna has been educated, secondly, another and larger founded on a more intimate knowledge, opening into deeper truths of our being, which is the

real starting-point of the teaching of the Gita. This first answer relies on the philosophic and moral conceptions of the Vedantic philosophy and the social idea of duty and honour which formed the ethical basis of Aryan society. Arjuna has sought to justify his refusal on ethical and rational grounds, but he has merely cloaked by words of apparent rationality the revolt of his ignorant and unchastened emotions. He has spoken of the physical life and the death of the body as if these were the primary realities; but they have no such essential value to the sage and the thinker. The sorrow for the bodily death of his friends and kindred is a grief to which wisdom and the true knowledge of life lend no sanction. The enlightened man does not mourn either for the living or the dead, for he knows that suffering and death are merely incidents in the history of the soul. The soul, not the body, is the reality. All these kings of men for whose approaching death he mourns, have lived before, they will live again in the human body; for as the soul passes physically through childhood and youth and age, so it passes on to the changing of the body. The calm and wise mind, the *dhira*, the thinker who looks upon life steadily and does not allow himself to be disturbed and blinded by his sensations and emotions, is not deceived by material appearances; he does not allow the clamour of his blood and his nerves and his heart to cloud his judgment or to contradict his knowledge. He looks beyond the apparent facts of the life of the

## THE CREED OF THE ARYAN FIGHTER

body and senses to the real fact of his being and rises beyond the emotional and physical desires of the ignorant nature to the true and only aim of the human existence.

What is that real fact? that highest aim? This, that human life and death repeated through the aeons in the great cycles of the world are only a long progress by which the human being prepares and makes himself fit for immortality. And how shall he prepare himself? who is the man that is fit? The man who rises above the conception of himself as a life and a body, who does not accept the material and sensational touches of the world at their own value or at the value which the physical man attaches to them, who knows himself and all as souls, learns himself to live in his soul and not in his body and deals with others too as souls and not as mere physical beings. For by immortality is meant not the survival of death,—that is already given to every creature born with a mind,—but the transcendence of life and death. It means that ascension by which man ceases to live as a mind-informed body and lives at last as a spirit and in the Spirit. Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for immortality. These things must be borne until they are conquered, till they can give no pain to the liberated man, till he is able to receive all the material happenings of the world whether joyful or

## ESSAYS ON THE GITA

sorrowful with a wise and calm equality, even as the tranquil eternal Spirit secret within us receives them. To be disturbed by sorrow and horror as Arjuna has been disturbed, to be deflected by them from the path that has to be travelled, to be overcome by self-pity and intolerance of sorrow and recoil from the unavoidable and trivial circumstance of the death of the body, this is un-Aryan ignorance. It is not the way of the Aryan climbing in calm strength towards the immortal life.

There is no such thing as death, for it is the body that dies and the body is not the man. That which really is, cannot go out of existence, though it may change the forms through which it appears, just as that which is non-existent cannot come into being. The soul is and cannot cease to be. This opposition of is and is not, this balance of being and becoming which is the mind's view of existence, finds its end in the realisation of the soul as the one imperishable self by whom all this universe has been extended. Finite bodies have an end, but that which possesses and uses the body, is infinite, illimitable, eternal, indestructible. It casts away old and takes up new bodies as a man changes worn-out raiment for new; and what is there in this to grieve at and recoil and shrink? This is not born, nor does it die, nor is it a thing that comes into being once and passing away will never come into being again. It is unborn, ancient, sempiternal; it is not slain with the slaying of the body. Who can slay the immortal



## THE CREED OF THE ARYAN FIGHTER

spirit? Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry. Eternally stable, immobile, all-pervading, it is for ever and for ever. Not manifested like the body, but greater than all manifestation, not to be analysed by the thought, but greater than all mind, not capable of change and modification like the life and its organs and their objects, but beyond the changes of mind and life and body, it is yet the Reality which all these strive to figure.

Even if the truth of our being were a thing less sublime, vast, intangible by death and life, if the self were constantly subject to birth and death, still the death of beings ought not to be a cause of sorrow. For that is an inevitable circumstance of the soul's self-manifestation. Its birth is an appearing out of some state in which it is not non-existent but unmanifest to our mortal senses, its death is a return to that unmanifest world or condition and out of it it will again appear in the physical manifestation. The to-do made by the physical mind and senses about death and the horror of death whether on the sick-bed or the battlefield, is the most ignorant of nervous clamours. Our sorrow for the death of men is an ignorant grieving for those for whom there is no cause to grieve, since they have neither gone out of existence nor suffered any painful or terrible change of condition, but are beyond death no less in being and no more unhappy in circumstance than in life. But in reality the higher truth is the real truth. All

## ESSAYS ON THE GITA

are that Self, that One, that Divine whom we look on and speak and hear of as the wonderful beyond our comprehension, for after all our seeking and declaring of knowledge and learning from those who have knowledge no human mind has ever known this Absolute. It is this which is here veiled by the world, the master of the body ; all life is only its shadow ; the coming of the soul into physical manifestation and our passing out of it by death is only one of its minor movements. When we have known ourselves as this, then to speak of ourselves as slayer or slain is an absurdity. One thing only is the truth in which we have to live, the Eternal manifesting itself as the soul of man in the great cycle of its pilgrimage with birth and death for milestones, with worlds beyond as resting-places, with all the circumstances of life happy or unhappy as the means of our progress and battle and victory and with immortality as the home to which the soul travels.

Therefore, says the Teacher, put away this vain sorrow and shrinking, fight, O son of Bharata. But wherefore such a conclusion? This high and great knowledge, this strenuous self-discipline of the mind and soul by which it is to rise beyond the clamour of the emotions and the cheat of the senses to true self-knowledge, may well free us from grief and delusion ; it may well cure us of the fear of death and the sorrow for the dead ; it may well show us that those whom we speak of as dead are not dead at all

## THE CREED OF THE ARYAN FIGHTER

nor to be sorrowed for, since they have only gone beyond; it may well teach us to look undisturbed upon the most terrible assaults of life and upon the death of the body as a trifle; it may exalt us to the conception of all life's circumstances as a manifestation of the One and as a means for our souls to raise themselves above appearances by an upward evolution until we know ourselves as the immortal Spirit. But how does it justify the action demanded of Arjuna and the slaughter of Kurukshetra? The answer is that this is the action required of Arjuna in the path he has to travel; it has come inevitably in the performance of the function demanded of him by his *swadharma*, his social duty, the law of his life and the law of his being. This world, this manifestation of the Self in the material universe is not only a cycle of inner development, but a field in which the external circumstances of life have to be accepted as an environment and an occasion for that development. It is a world of mutual help and struggle; not a serene and peaceful gliding through easy joys is the progress it allows us, but every step has to be gained by heroic effort and through a clash of opposing forces. Those who take up the inner and the outer struggle even to the most physical clash of all, that of war, are the Kshatriyas, the mighty men; war, force, nobility, courage are their nature; protection of the right and an unflinching acceptance of the gage of battle is their virtue and their duty. For there is continually a struggle between right and

## ESSAYS ON THE GITA

wrong, justice and injustice, the force that protects and the force that violates and oppresses, and when this has once been brought to the issue of physical strife, the champion and standard-bearer of the Right must not shake and tremble at the violent and terrible nature of the work he has to do; he must not abandon his followers or fellow-fighters, betray his cause and leave the standard of Right and Justice to trail in the dust and be trampled into mire by the bloodstained feet of the oppressor, because of a weak pity for the violent and cruel and a physical horror of the vastness of the destruction decreed. His virtue and his duty lie in battle and not in abstention from battle; it is not slaughter, but non-slaying which would here be the sin.

The Teacher then turns aside for a moment to give another answer to the cry of Arjuna over the sorrow of the death of kindred which will empty his life of the causes and objects of living. What is the true object of the Kshatriya's life and his true happiness? Not self-pleasing and domestic happiness and a life of comfort and peaceful joy with friends and relatives, but to battle for the right is his true object of life and to find a cause for which he can lay down his life or by victory win the crown and glory of the hero's existence is his greatest happiness. "There is no greater good for the Kshatriya than righteous battle, and when such a battle comes to them of itself like the open gate of heaven, happy are the Kshatriyas then. If thou doest not this

## THE CREED OF THE ARYAN FIGHTER

battle for the right, then hast thou abandoned thy duty and virtue and thy glory, and sin shall be thy portion." He will by such a refusal incur disgrace and the reproach of fear and weakness and the loss of his Kshatriya honour. For what is worst grief for a Kshatriya? It is the loss of his honour, his fame, his noble station among the mighty men, the men of courage and power; that to him is much worse than death. Battle, courage, power, rule, the honour of the brave, the heaven of those who fall nobly, this is the warrior's ideal. To lower that ideal, to allow a smirch to fall on that honour, to give the example of a hero among heroes whose action lays itself open to the reproach of cowardice and weakness and thus to lower the moral standard of mankind, is to be false to himself and to the demand of the world on its leaders and kings. "Slain thou shalt win Heaven, victorious thou shalt enjoy the earth; therefore arise, O son of Kunti, resolved upon battle."

This heroic appeal may seem to be on a lower level than the stoical spirituality which precedes and the deeper spirituality which follows; for in the next verse the Teacher bids him to make grief and happiness, loss and gain, victory and defeat equal to his soul and then turn to the battle,—the real teaching of the Gita. But Indian ethics has always seen the practical necessity of graded ideals for the developing moral and spiritual life of man. The Kshatriya ideal, the ideal of the four orders is here placed in its social aspect, not as afterwards in its spiritual

## ESSAYS ON THE GITA

meaning. This, says Krishna in effect, is my answer to you if you insist on joy and sorrow and the result of your actions as your motive of action. I have shown you in what direction the higher knowledge of self and the world points you; I have now shown you in what direction your social duty and the ethical standard of your order point you, *swadharmam api châvekshya*. Whichever you consider, the result is the same. But if you are not satisfied with your social duty and the virtue of your order, if you think that leads you to sorrow and sin, then I bid you rise to a higher and not sink to a lower ideal. Put away all egoism from you, disregard joy and sorrow, disregard gain and loss and all worldly results; look only at the cause you must serve and the work that you must achieve by divine command; "so thou shalt not incur sin." Thus Arjuna's plea of sorrow, his plea of the recoil from slaughter, his plea of the sense of sin, his plea of the unhappy results of his action, are answered according to the highest knowledge and ethical ideals to which his race and age had attained.

It is the creed of the Aryan fighter. "Know God," it says "know thyself, help man; protect the Right, do without fear or weakness or faltering thy work of battle in the world. Thou art the eternal and imperishable Spirit, thy soul is here on its upward path to immortality; life and death are nothing, sorrow and wounds and suffering are nothing, for these things have to be conquered and

## THE CREED OF THE ARYAN FIGHTER

overcome. Look not at thy own pleasure and gain and profit, but above and around, above at the shining summits to which thou climbest, around at this world of battle and trial in which good and evil, progress and retrogression are locked in stern conflict. Men call to thee, their strong man, their hero for help; help then, fight. Destroy when by destruction the world must advance, but hate not that which thou destroyest, neither grieve for all those who perish. Know everywhere the one self, know all to be immortal souls and the body to be but dust. Do thy work with a calm, strong and equal spirit; fight and fall nobly or conquer mightily. For this is the work that God and thy nature have given to thee to accomplish."

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## SANKHYA AND YOGA

In the moment of his turning from this first and summary answer to Arjuna's difficulties and in the very first words which strike the keynote of a spiritual solution, the Teacher makes at once a distinction which is of the utmost importance for the understanding of the Gita,—the distinction of Sankhya and Yoga. "Such is the intelligence (the intelligent knowledge of things and will) declared to thee in the Sankhya, hear now this in the Yoga, for if thou art in Yoga by this intelligence, O son of Pritha, thou shalt cast away the bondage of works." That is the literal translation of the words in which the Gita announces the distinction it intends to make.

The Gita is in its foundation a Vedantic work; it is one of the three recognised authorities for the Vedantic teaching and, although not described as a revealed Scripture, although, that is to say, it is largely intellectual, ratiocinative, philosophical in its method, founded indeed on the Truth, but not the directly inspired Word which is the revelation of the Truth through the higher faculties of the 'seer', it is yet so highly esteemed as to be ranked almost as a thirteenth Upanishad. But still its Vedantic ideas are throughout and thoroughly coloured by the ideas of the Sankhya and the Yoga way of thinking and it derives from this colouring the peculiar synthetic



character of its philosophy. It is in fact primarily a practical system of Yoga that it teaches and it brings in metaphysical ideas only as explanatory of its practical system; nor does it merely declare Vedantic knowledge, but it founds knowledge and devotion upon works, even as it uplifts works to knowledge, their culmination, and informs them with devotion as their very heart and kernel of their spirit. Again its Yoga is founded upon the analytical philosophy of the Sankhyas, takes that as a starting-point and always keeps it as a large element of its method and doctrine; but still it proceeds far beyond it, negatives even some of its characteristic tendencies and finds a means of reconciling the lower analytical knowledge of Sankhya with the higher synthetic and Vedantic truth.

What, then, are the Sankhya and Yoga of which the Gita speaks? They are certainly not the systems which have come down to us under these names as enunciated respectively in the Sankhya Karika of Ishwara Krishna and the Yoga aphorisms of Patanjali. This Sankhya is not the system of the Karikas,—at least as that is generally understood; for the Gita nowhere for a moment admits the multiplicity of Purushas as a primal truth of being and it affirms emphatically what the traditional Sankhya strenuously denies, the One as Self and Purusha, that One again as the Lord, Ishwara or Purushottama, and Ishwara as the cause of the universe. The traditional Sankhya is, to use our modern

distinctions, atheistic; the Sankhya of the Gita admits and subtly reconciles the theistic, pantheistic and monistic views of the universe.

Nor is this Yoga the Yoga system of Patanjali; for that is a purely subjective method of Rajayoga, an internal discipline, limited, rigidly cut out, severely and scientifically graded, by which the mind is progressively stilled and taken up into Samadhi so that we may gain the temporal and eternal results of this self-exceeding, the temporal in a great expansion of the soul's knowledge and powers, the eternal in the divine union. But the Yoga of the Gita is a large, flexible and many-sided system with various elements, which are all successfully harmonised by a sort of natural and living assimilation, and of these elements Rajayoga is only one and not the most important and vital. This Yoga does not adopt any strict and scientific gradation but is a process of natural soul-development; it seeks by the adoption of a few principles of subjective poise and action to bring about a renovation of the soul and a sort of change, ascension or new birth out of the lower nature into the divine. Accordingly, its idea of Samadhi is quite different from the ordinary notion of the Yogic trance; and while Patanjali gives to works only an initial importance for moral purification and religious concentration, the Gita goes so far as to make works the distinctive characteristic of Yoga. Action to Patanjali is only a preliminary, in the Gita it is a permanent foundation; in the

## SANKHYA AND YOGA

Rajayoga it has practically to be put aside when its result has been attained or at any rate ceases very soon to be a means for the Yoga, for the Gita it is a means of the highest ascent and continues even after the complete liberation of the soul.

This much has to be said in order to avoid any confusion of thought that might be created by the use of familiar words in a connotation wider than the technical sense now familiar to us. Still, all that is essential in the Sankhya and Yoga systems, all in them that is large, catholic and universally true, is admitted by the Gita, even though it does not limit itself by them like the opposing schools. Its Sankhya is the catholic and Vedantic Sankhya such as we find it in its first principles and elements in the great Vedantic synthesis of the Upanishads and in the later developments of the Puranas. Its idea of Yoga is that large idea of a principally subjective practice and inner change, necessary for the finding of the Self or the union with God, of which the Rajayoga is only one special application. The Gita insists that Sankhya and Yoga are not two different, incompatible and discordant systems, but one in their principle and aim; they differ only in their method and starting-point. The Sankhya also is a Yoga, but it proceeds by knowledge; it starts, that is to say, by intellectual discrimination and analysis of the principles of our being and attains its aim through the vision and possession of the Truth. Yoga, on the other hand, proceeds by works; it is

in its first principle Karmayoga; but it is evident from the whole teaching of the Gita and its later definitions that the word *karma* is used in a very wide sense and that by Yoga is meant the selfless devotion of all the inner as well as the outer activities as a sacrifice to the Lord of all works, offered to the Eternal as Master of all the soul's energies and austerities. Yoga is the practice of the Truth of which Knowledge gives the vision, and its practice has for its motor-power a spirit of illumined devotion, of calm or fervent consecration to that which knowledge sees to be the Highest.

But what are the truths of Sankhya? The philosophy drew its name from its analytical process. Sankhya is the analysis, the enumeration, the separative and discriminative setting forth of the principles of our being of which the ordinary mind sees only the combinations and results of combination. It did not seek at all to synthetise. Its original standpoint is in fact dualistic, not with the very relative dualism of the Vedantic schools which call themselves by that name, Dwaita, but in a very absolute and trenchant fashion. For it explains existence not by one, but by two original principles whose inter-relation is the cause of the universe,—Purusha, the inactive, Prakriti the active. Purusha is the Soul, not in the ordinary or popular sense of the word, but of pure conscious Being immobile, immutable and self-luminous. Prakriti is Energy and its process. Purusha does nothing, but it re-

flects the action of Energy and its processes ; Prakriti is mechanical, but by being reflected in Purusha it assumes the appearance of consciousness in its activities and thus there are created those phenomena of creation, conservation, dissolution, birth and life and death, consciousness and unconsciousness, sense-knowledge and intellectual knowledge and ignorance, action and inaction, happiness and suffering which the Purusha under the influence of Prakriti attributes to itself although they belong not at all to itself but to the action or movement of Prakriti alone.

For Prakriti is constituted of three *gunas* or essential modes of energy ; sattwa, the seed of intelligence, conserves the workings of energy ; rajas, the seed of force and action, creates the workings of energy ; tamas, the seed of inertia and non-intelligence, the denial of sattwa and rajas, dissolves what they create and conserve. When these three powers of the energy of Prakriti are in a state of equilibrium, all is in rest, there is no movement, action or creation and there is therefore nothing to be reflected in the immutable luminous being of the conscious Soul. But when the equilibrium is disturbed, then the three *gunas* fall into a state of inequality in which they strive with and act upon each other and the whole inextricable business of ceaseless creation, conservation and dissolution begins, unrolling the phenomena of the cosmos. This continues so long as the Purusha consents to reflect the disturbance which

obscures his eternal nature and attributes to it the nature of Prakriti; but when he withdraws his consent, the gunas fall into equilibrium and the soul returns to its eternal, unchanging immobility; it is delivered from phenomena. This reflection and this giving or withdrawal of consent seem to be the only powers of Purusha; he is the witness of Nature by virtue of reflection and the giver of the sanction, *sakshî* and *anumantâ* of the Gita, but not actively the Ishwara. Even his giving of consent is passive and his withdrawing of consent is only another passivity. All action subjective or objective is foreign to the Soul; it has neither an active will nor an active intelligence. It cannot therefore be the sole cause of the cosmos and the affirmation of a second cause becomes necessary. Not Soul alone by its nature of conscious knowledge, will and delight is the cause of the universe, but Soul and Nature are the dual cause, a passive Consciousness and an active Energy. So the Sankhya explains the existence of the cosmos.

But whence then come this conscious intelligence and conscious will which we perceive to be so large a part of our being and which we commonly and instinctively refer not to the Prakriti, but to the Purusha? According to the Sankhya this intelligence and will are entirely a part of the mechanical energy of Nature and are not properties of the soul; they are the principle of Buddhi, one of the twenty-four *tattwas*, the twenty-four cosmic principles.

Prakriti in the evolution of the world bases herself with her three gunas in her as the original substance of things, unmanifest, inconscient, out of which are evolved successively five elemental conditions of energy or matter—for Matter and Force are the same in the Sankhya philosophy. These are called by the names of the five concrete elements of ancient thought, ether, air, fire, water and earth ; but it must be remembered that they are not elements in the modern scientific sense but subtle conditions of material energy and nowhere to be found in their purity in the gross material world. All objects are created by the combination of these five subtle conditions or elements. Again, each of these five is the base of one of five subtle properties of energy or matter, sound, touch, form, taste and smell, which constitute the way in which the mind-sense perceives objects. Thus by these five elements of Matter put forth from primary energy and these five sense relations through which Matter is known is evolved what we would call in modern language the objective aspect of cosmic existence.

Thirteen other principles constitute the subjective aspect of the cosmic Energy,—Buddhi or Mahat, Ahankara, Manas and its ten sense-functions, five of knowledge, five of action. Manas, mind, is the original sense which perceives all objects and reacts upon them ; for it has at once an inferent and an efferent activity, receives by perception what the Gita calls the outward touches of

things, *bàhya sparsha*, and so forms its idea of the world and exercises its reactions of active vitality. But it specialises its most ordinary functions of reception by aid of the five perceptive senses of hearing, touch, sight, taste and smell, which make the five properties of things their respective objects, and specialises certain necessary vital functions of reaction by aid of the five active senses which operate for speech, locomotion, the seizing of things, ejection and generation. Buddhi, the discriminating principle, is at once intelligence and will; it is that power in Nature which discriminates and coordinates. Ahankara, the ego-sense, is the subjective principle in Buddhi by which the Purusha is induced to identify himself with Prakriti and her activities. But these subjective principles are themselves as mechanical, as much a part of the inconscient energy as those which constitute her objective operations. If we find it difficult to realise how intelligence and will can be properties of the mechanical Inconscient and themselves mechanical (*jada*), we have only to remember that modern Science itself has been driven to the same conclusion. Even in the mechanical action of the atom there is a power which can only be called an inconscient will and in all the works of Nature that pervading will does inconsciently the works of intelligence. What we call mental intelligence is precisely the same thing in its essence as that which discriminates and coordinates subconsciously in all the activities of the



## SANKHYA AND YOGA

material universe, and conscious Mind itself, Science has tried to demonstrate, is only a result and transcript of the mechanical action of the inconscient. But Sankhya explains what modern Science leaves in obscurity, the process by which the mechanical and inconscient takes on the appearance of consciousness. It is because of the reflection of Prakriti in Purusha; the light of consciousness of the Soul is attributed to the workings of the mechanical energy and it is thus that the Purusha, observing Nature as the witness and forgetting himself, is deluded with the idea generated in her that it is he who thinks, feels, wills, acts, while all the time the operation of thinking, feeling, willing, acting is conducted really by her and her three modes and not by himself at all. To get rid of this delusion is the first step towards the liberation of the soul from Nature and her works.

There are certainly plenty of things in our existence which the Sankhya does not explain at all or does not explain satisfactorily, but if all we need is a rational explanation of the cosmic processes in their principles as a basis for the great object common to the ancient philosophies, the liberation of the soul from the obsession of cosmic Nature, then the Sankhya explanation of the world and the Sankhya way of liberation seem as good and as effective as any other. What we do not seize at first is why it should bring in an element of pluralism into its dualism by affirming one Prakriti, but many

Purushas. It would seem that the existence of one Purusha and one Prakriti should be sufficient to account for the creation and procession of the universe. But the Sankhya was bound to evolve pluralism by its rigidly analytical observation of the principles of things. First, actually, we find that there are many conscious beings in the world and each regards the same world in his own way and has his independent experience of its subjective and objective things, his separate dealings with the same perceptive and reactive processes. If there were only one Purusha, there would not be this central independence and separateness, but all would see the world in an identical fashion and with a common subjectivity and objectivity. Because Prakriti is one, all witness the same world; because her principles are everywhere the same, the general principles which constitute internal and external experience are the same for all; but the infinite difference of view and outlook and attitude, action and experience and escape from experience—a difference not of the natural operations which are the same but of the witnessing consciousness,—are utterly inexplicable except on the supposition that there is a multiplicity of witnesses, many Purushas. The separative ego-sense, we may say, is a sufficient explanation? But the ego-sense is a common principle of Nature and need not vary; for by itself it simply induces the Purusha to identify himself with Prakriti, and if there is only one Purusha, all beings would be one.

joined and alike in their egoistic consciousness ; however different in detail might be the mere forms and combinations of their natural parts, there would be no difference of soul-outlook and soul-experience. The variations of Nature ought not to make all this central difference, this multiplicity of outlook and from beginning to end this separateness of experience in one Witness, one Purusha. Therefore the pluralism of souls is a logical necessity to a pure Sankhya system divorced from the Vedantic elements of the ancient knowledge which first gave it birth. The cosmos and its process can be explained by the commerce of one Prakriti with one Purusha, but not the multiplicity of conscious beings in the cosmos.

There is another difficulty quite as formidable. Liberation is the object set before itself by this philosophy as by others. This liberation is effected, we have said, by the Purusha's withdrawal of his consent from the activities of Prakriti which she conducts only for his pleasure ; but, in sum, this is only a way of speaking. The Purusha is passive and the act of giving or withdrawing consent cannot really belong to it, but must be a movement in Prakriti itself. If we consider, we shall see that it is, so far as it is an operation, a movement of reversal or recoil in the principle of Buddhi, the discriminative will. Buddhi has been lending itself to the perceptions of the mind-sense ; it has been busy discriminating and coordinating the operations of the

cosmic energy and by the aid of the ego-sense identifying the Witness with her works of thought, sense and action. It arrives by the process of discriminating things at the acid and dissolvent realisation that this identity is a delusion; it discriminates finally the Purusha from Prakriti and perceives that all is mere disturbance of the equilibrium of the gunas; the Buddhi, at once intelligence and will, recoils from the falsehood which it has been supporting and the Purusha, ceasing to be bound, no longer associates himself with the interest of the mind in the cosmic play. The ultimate result will be that Prakriti will lose her power to reflect herself in the Purusha; for the effect of the ego-sense is destroyed and the intelligent will becoming indifferent ceases to be the means of her sanction: necessarily then her gunas must fall into a state of equilibrium, the cosmic play must cease, the Purusha return to his immobile repose. But if there were only the one Purusha and this recoil of the discriminating principle from its delusions took place, all cosmos would cease. As it is, we see that nothing of the kind happens. A few beings among innumerable millions attain to liberation or move towards it; the rest are in no way affected, nor is cosmic Nature in her play with them one whit inconvenienced by this summary rejection which should be the end of all her processes. Only by the theory of many independent Purushas can this fact be explained. The only at all logical explanation from the point of view

## SANKHYA AND YOGA

of Vedantic monism is that of the Mayavada; but there the whole thing becomes a dream, both bondage and liberation are circumstances of the unreality, the empirical blunderings of Maya : in reality there is none freed, none bound. The more realistic Sankhya view of things does not admit this phantasmagoric idea of existence and therefore cannot adopt this solution. Here too we see that the multiplicity of souls is an inevitable conclusion from the data of the Sankhya analysis of existence.

The Gita starts from this analysis and seems at first, even in its setting forth of Yoga, to accept it almost wholly. It accepts Prakriti and her three gunas and twenty-four principles; accepts the attribution of all action to the Prakriti and the passivity of the Purusha; accepts the multiplicity of conscious beings in the cosmos; accepts the dissolution of the identifying ego-sense the discriminating action of the intelligent will and the transcendence of the action of the three modes of energy as the means of liberation. The Yoga which Arjuna is asked to practise from the outset is Yoga by the Buddhi, the intelligent will. But there is one deviation of capital importance,—the Purusha is regarded as one, not many; for the free, immaterial, immobile, eternal, immutable Self of the Gita, but for one detail, is a Vedantic description of the eternal, passive, immobile, immutable Purusha of the Sankhyas. But the capital difference is that there is One and not many. This brings in the whole difficulty which the Sankhya

multiplicity avoids and necessitates a quite different solution. This the Gita provides by bringing into its Vedantic Sankhya the ideas and principles of Vedantic Yoga.

The first important new element we find is in the conception of Purusha itself. Prakriti conducts her activities for the pleasure of Purusha; but how is that pleasure determined? In the strict Sankhya analysis it can only be by a passive consent of the silent Witness. Passively the witness consents to the action of the intelligent will and the ego-sense, passively he consents to the recoil of that will from the ego-sense. He is witness, source of the consent, by reflection upholder of the work of Nature, *sakshî anumantâ bhartâ*, but nothing more. But the Purusha of the Gita is also the Lord of Nature; he is Ishwara. If the operation of the intelligent will belongs to Nature, the origination and power of the will proceed from the conscious Soul; he is the Lord of Nature. If the act of intelligence of the Will is the act of Prakriti, the source and light of the intelligence are actively contributed by the Purusha; he is not only the witness, but the Lord and Knower, master of knowledge and will, *jñâtâ ishvarah*. He is the supreme cause of the action of Prakriti, the supreme cause of its withdrawal from action. In the Sankhya analysis Purusha and Prakriti in their dualism are the cause of the cosmos; in this synthetic Sankhya Purusha by *his* Prakriti is the cause of the cosmos. We see at once how far we

have travelled from the rigid purism of the traditional analysis.

But what of the one self immutable, immobile, eternally free, with which the Gita began? That is free from all change or involution in change, *avikârya*, unborn, unmanifested, the Brahman, yet it is that "by which all this is extended." Therefore it would seem that the principle of the Ishwara is in its being; if it is immobile, it is yet the cause and lord of all action and mobility. But how? And what of the multiplicity of conscious beings in the cosmos? They do not seem to be the Lord, but rather very much not the Lord, *anîsh*, for they are subject to the action of the three gunas and the delusion of the ego-sense, and if, as the Gita seems to say, they are all the one self, how did this involution, subjection and delusion come about or how is it explicable except by the pure passivity of the Purusha? And whence the multiplicity? or how is it that the one self in one body and mind attains to liberation while in others it remains under the delusion of bondage? These are difficulties which cannot be passed by without a solution.

The Gita answers them in its later chapters by an analysis of Purusha and Prakriti which brings in new elements very proper to a Vedantic Yoga, but alien to the traditional Sankhya. It speaks of three Purushas or rather a triple status of the Purusha. The Upanishads in dealing with the truths of Sankhya seem sometimes to speak only of two

Purushas. There is one unborn of three colours, says a text, the eternal feminine principle of Prakriti with its three gunas, ever creating; there are two unborn, two Purushas, of whom one cleaves to and enjoys her, the other abandons her because he has enjoyed all her enjoyments. In another verse they are described as two birds on one tree, eternally yoked companions, one of whom eats the fruits of the tree,—the Purusha in Nature enjoying her cosmos,—the other eats not, but watches his fellow,—the silent Witness, withdrawn from the enjoyment; when the first sees the second and knows that all is his greatness, then he is delivered from sorrow. The point of view in the two verses is different, but they have a common implication. One of the birds is the eternally silent, unbound Self or Purusha by whom all this is extended and he regards the cosmos he has extended, but is aloof from it; the other is the Purusha involved in Prakriti. The first verse indicates that the two are the same, represent different states, bound and liberated, of the same conscious being,—for the second Unborn has descended into the enjoyment of Nature and withdrawn from her; the other verse brings out what we would not gather from the former, that in its higher status of unity the self is for ever free, inactive, unattached, though it descends in its lower being into the multiplicity of the creatures of Prakriti and withdraws from it by reversion in any individual creature to the higher status. This theory of the



double status of the one conscious soul opens a door; but the process of the multiplicity of the One is still obscure.

To these two the Gita, developing the thought of other passages in the Upanishads,\* adds yet another, the supreme, the Purushottama, the highest Purusha, whose greatness all this creation is. Thus there are three, the Kshara, the Akshara, the Uttama. Kshara, the mobile, the mutable is Nature, *Swabhava*, it is the various becoming of the soul; the Purusha here is the multiplicity of the divine Being; it is the Purusha multiple not apart from, but in Prakriti. Akshara the immobile, the immutable, is the silent and inactive self, it is the unity of the divine Being witness of Nature, but not involved in its movement; it is the inactive Purusha free from Prakriti and her works. The Uttama is the Lord, the supreme Brahman, the supreme self, who possesses both the immutable unity and the mobile multiplicity. It is by a large mobility and action of His nature, His energy, His will and power, that He manifests himself in the world and by a greater stillness and immobility of his being that he\* is aloof from it;\* yet is He as Purushottama above both the aloofness from Nature and the attachment to Nature. This idea of the Purushottama, though continually implied in the Upanishads, is disengaged and defi-

\* Purushah...aksharât.....paratah parah,—although the Aksharah is supreme, there is a supreme Purusha higher than it, says the Upanishad.

## ESSAYS ON THE GITA

nitely brought out by the Gita and has exercised a powerful influence on the later developments of the Indian religious consciousness. It is the foundation of the highest Bhakti-yoga which claims to exceed the rigid definitions of monistic philosophy ; it is at the back of the philosophy of the devotional Puranas.

The Gita is not content, either, to abide within the Sankhya analysis of Prakriti ; for that makes room only for the ego-sense and not for the multiple Purusha, which is there not a part of Prakriti, but separate from her. The Gita affirms on the contrary that the Lord by His nature becomes the Jiva. How is that possible, since there are only the twenty-four principles of the cosmic Energy and no others ? Yes, says the divine Teacher in effect, that is a perfectly valid account for the apparent operations of the cosmic Prakriti with its three gunas, and the relation attributed to Purusha and Prakriti there is also quite valid and of great use for the practical purposes of the involution and the withdrawal. But this is only the lower Prakriti of the three modes, the inconscient, the apparent ; there is a higher, a supreme, a conscient and divine Nature, and it is that which has become the individual soul, the Jiva.\* In the lower nature each being appears as the ego, in the higher he is the individual Purusha. In other words multiplicity is part of the spiritual nature of the One. This individual soul is myself, in the creation it is a partial manifestation of me, *mamaiva anshah*, and it possesses all my powers ; it is witness, giver

## SANKHYA AND YOGA

of the sanction, upholder, knower, lord. It descends into the lower nature and thinks itself bound by action, so to enjoy the lower being : it can draw back and know itself as the passive Purusha free from all action. It can rise above the three gunas and, liberated from the bondage of action, yet possess action, even as I do myself, and by adoration of the Purushottama and union with him it can enjoy wholly its divine nature.

Such is the analysis, not confining itself to the apparent cosmic process but penetrating into the occult secrets of superconscious Nature, *uttamam rahasyam*, by which the Gita founds its synthesis of Vedanta, Sankhya and Yoga, its synthesis of knowledge, works and devotion. By the pure Sankhya alone the combining of works and liberation is contradictory and impossible. By pure Morism alone the permanent continuation of works as a part of Yoga and the indulgence of devotion after perfect knowledge and liberation and union are attained become impossible or at least irrational and otiose. The Sankhya knowledge of the Gita dissipates and the Yoga system of the Gita triumphs over all these obstacles.

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## SANKHYA YOGA AND VEDANTA

The whole object of the first six chapters of the Gita is to synthetise in a large frame of Vedantic truth the two methods, ordinarily supposed to be diverse and even opposite, of the Sankhyas and the Yogins. The Sankhya is taken as the starting-point and the basis; but it is from the beginning and with a progressively increasing emphasis permeated with the ideas and methods of Yoga and remoulded in its spirit. The practical difference, as it seems to have presented itself to the religious minds of that day, lay first in this that Sankhya proceeded by knowledge and through the yoga of the intelligence, while Yoga proceeded by works and the transformation of the active consciousness and, secondly,—a corollary of this first distinction,—that Sankhya led to entire passivity and the renunciation of works, *sannyasa*, while Yoga held to be quite sufficient the inner renunciation of desire, the purification of the subjective principle which leads to action and the turning of works Godwards, towards the divine existence and towards liberation. Yet both had the same aim, the transcendence of birth and of this terrestrial existence and the union of the human soul with the Highest. This at least is the difference as it is presented to us by the Gita.

The difficulty which Arjuna feels in understanding any possible synthesis of these oppositions is an

indication of the hard line that was driven in between these two systems in the normal ideas of the time. The Teacher sets out by reconciling works and the Yoga of the intelligence: the latter, he says, is far superior to mere works; it is by the Yoga of the Buddhi, by knowledge raising man out of the ordinary human mind and its desires into the purity and equality of the Brahmic condition free from all desire that works can be made acceptable. Yet are works a means of salvation, but works thus purified by knowledge. Filled with the notions of the then prevailing culture, misled by the emphasis which the Teacher lays upon the ideas proper to Vedantic Sankhya, conquest of the senses, withdrawal from mind into the Self, ascent into the Brahmic condition, extinction of our lower personality in the Nirvana of impersonality,—for the ideas proper to Yoga are as yet subordinated and largely held back,—Arjuna is perplexed and asks, “If thou holdest the intelligence to be greater than works, why then dost thou appoint me to a terrible work? Thou seemest to bewilder my intelligence with a confused and mingled speech; tell me then decisively that one thing by which I may attain to my soul’s weal.”

In answer Krishna affirms that the Sankhya goes by knowledge and renunciation, the Yoga by works; but the real renunciation is impossible without Yoga, without works done as a sacrifice, done with equality and without desire of the fruit, with the perception that it is Nature which does the actions and not the

soul ; but immediately afterwards he declares that the sacrifice of knowledge is the highest, all work finds its consummation in knowledge, by the fire of knowledge all works are burnt up ; therefore by Yoga works are renounced and their bondage overcome for the man who is in possession of his Self. Again Arjuna is perplexed ; here are desireless works, the principle of Yoga, and renunciation of works the principle of Sankhya, put together side by side as if part of one method, yet there is no evident reconciliation between them. For the kind of reconciliation which the Teacher has already given,—in outward inaction to see action still persisting and in apparent action to see a real inaction since the soul has renounced its illusion of the worker and given up works into the hands of the Master of sacrifice,—is for the practical mind of Arjuna too slight, too subtle and expressed almost in riddling words ; he has not caught their sense or at least not penetrated into their spirit and reality. Therefore he asks again, “Thou declarest to me the renunciation of works, O Krishna, and again thou declarest to me Yoga ; which one of these is the better way, that tell me with a clear decisiveness.”

The answer is important, for it puts the whole distinction very clearly and indicates though it does not develop entirely the line of reconciliation. “Renunciation and Yoga of works both bring about the soul’s salvation, but of the two the Yoga of works is distinguished above the renunciation of works. He

should be known as always a Sannyasin (even when he is doing action) who neither dislikes nor desires ; for free from the dualities he is released easily and happily from the bondage. Children speak of Sankhya and Yoga apart from each other, not the wise ; if a man applies himself integrally to one, he gets the fruit of both," because in their integrality each contains the other. "The status which is attained by the Sankhya, to that the men of the Yoga also arrive : who sees Sankhya and Yoga as one, he sees. But renunciation is difficult to attain without Yoga ; the sage who has Yoga attains soon to the Brahman ; his self becomes the self of all existences (of all things that have become), and even though he does works, he is not involved in them." He knows that the actions are not his, but Nature's and by that very knowledge he is free ; he has renounced works, does no actions, though actions are done through him ; he becomes the Self, the Brahman, *brahmabhûta*, he sees all existences as becomings (*bhûtani*) of that self-existent Being, his own only one of them, all their actions as only the development of cosmic Nature working through their individual nature, and his own actions also as a part of the same cosmic activity. This is not the whole teaching of the Gita ; for as yet there is only the idea of the immutable self or Purusha, the Akshara Brahman, and of Nature, Prakriti, as that which is responsible for the cosmos and not yet the idea, clearly expressed, of the Ishwara, the Purushottama ; as yet

only the synthesis of works and knowledge and not yet, in spite of certain hints, the introduction of the supreme element of devotion which becomes so important afterwards; as yet only the one inactive Purusha and the lower Prakriti and not yet the distinction of the triple Purusha and the double Prakriti. It is true the Ishwara is spoken of, but his relation to the self and nature is not yet made definite. The first six chapters only carry the synthesis so far as it can be carried without the clear expression and decisive entrance of these all-important truths which, when they come in, must necessarily enlarge and modify, though without abolishing, these first reconciliations.

Twofold, says Krishna, is the self-application of the soul by which it enters into the Brahmic condition; "that of the Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works." This identification of Sankhya with Jnanayoga and of Yoga with the way of works is interesting; for it shows that quite a different order of ideas prevailed at that time from those we now possess as the result of the great Vedantic development of Indian thought, subsequent evidently to the composition of the Gita, by which the other Vedic philosophies fell into desuetude as practical methods of liberation. To justify the language of the Gita we must suppose that at that time it was the Sankhya method which was very commonly\* adopted by those who followed the

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\* The systems of the Puranas and Tantras are full of the ideas



path of knowledge. Subsequently, with the spread of Buddhism, the Sankhya method of knowledge must have been much overshadowed by the Buddhistic. Buddhism, like the Sankhya non-Theistic and anti-Monistic, laid stress on the impermanence of the results of the cosmic energy, which it presented not as Prakriti but as Karma because the Buddhists admitted neither the Vedantic Brahman nor the inactive Soul of the Sankhyas, and it made the recognition of this impermanence by the discriminating mind its means of liberation. When the reaction against Buddhism arrived, it took up not the old Sankhya notion, but the Vedantic form popularised by Shankara who replaced the Buddhistic impermanence by the cognate Vedantic idea of illusion, Maya, and the Buddhistic idea of Non-Being, indefinable Nirvana, a negative Absolute, by the opposite and yet cognate Vedantic idea of the indefinable Being, Brahman, an ineffably positive Absolute in which all feature and action and energy cease because in that they never really existed and are mere illusions of the mind. It is the method of Shankara based upon these concepts of his philosophy, ~~it is~~ the renunciation of life as an illusion of which we ordinarily think when we speak now of the Yoga of knowledge. But in the time of the Gita Maya was evidently not yet quite the master word of the Vedantic philosophy, nor had it, at least with

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of the Sankhya, though subordinated to the Vedantic idea and mingled with many others.

any decisive clearness, the connotation which Shankara brought out of it with such a luminous force and distinctness; for in the Gita there is little talk of Maya and much of Prakriti and, even, the former word is used as little more than an equivalent of the latter but only in its inferior status; it is the lower Prakriti of the three gunas, *traigunyamayî mâyâ*. Prakriti, not illusive Maya, is in the teaching of the Gita the effective cause of cosmic existence.

Still, whatever the precise distinctions of their metaphysical ideas, the practical difference between the Sankhya and Yoga as developed by the Gita is the same as that which now exists between the Vedantic Yogas of knowledge and of works, and the practical results of the difference are also the same. The Sankhya proceeded like the Vedantic Yoga of knowledge by the Buddhi, by the discriminating intelligence; it arrived by reflective thought, *vichâra*, at right discrimination, *viveka*, of the true nature of the soul and of the imposition on it of the works of Prakriti through attachment and identification, just as the Vedantic method arrives by the same means at the right discrimination of the true nature of the Self and of the imposition on it of cosmic appearances by mental illusion which leads to egoistic identification and attachment. In the Vedantic method Maya ceases for the soul by its return to its true and eternal status as the one Self, the Brahman, and the cosmic action disappears; in

the Sankhya method the working of the *gunas* falls to rest by the return of the soul to its true and eternal status as the inactive Purusha and the cosmic action ends. The Brahman of the Mayavadins is silent, immutable and inactive; so too is the Purusha of the Sankhya; therefore for both ascetic renunciation of life and works is a necessary means of liberation. But for the Yoga of the Gita, as for the Vedantic Yoga of works, action is not only a preparation but itself the means of liberation; and it is the justice of this view which the Gita seeks to bring out with such an unceasing force and insistence,—an insistence, unfortunately, which could not prevail in India against the tremendous tide of Buddhism,\* was lost afterwards in the intensity of ascetic illusionism and the fervour of world-shunning saints and devotees and is only now beginning to exercise its real and salutary influence on the Indian mind. Renunciation is indispensable, but the true renunciation is the inner rejection of desire and egoism; without that the outer physical abandoning of works is a thing unreal and ineffective, with it it ceases even to be necessary, although it is not forbidden. Knowledge is essential, there is no higher force for liberation, but works with knowledge are also needed; by the union

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\* At the same time the Gita seems to have largely influenced Mahayanist Buddhism and texts are taken bodily from it into the Buddhist Scriptures. It may therefore have helped largely to turn Buddhism, originally a school of quietistic and illuminated ascetics, into that religion of meditative devotion and compassionate action which has so powerfully influenced Asiatic culture.

## ESSAYS ON THE GITA

of knowledge and works the soul dwells entirely in the Brahmic status not only in repose and inactive calm, but in the very midst and stress and violence of action. Devotion is all-important, but works with devotion are also important; by the union of knowledge, devotion and works the soul is taken up into the highest status of the Ishwara to dwell there in the Purushottama who is master at once of the eternal spiritual calm and the eternal cosmic activity. This is the synthesis of the Gita.

But, apart from the distinction between the Sankhya way of knowledge and the Yoga way of works, there was another and similar opposition in the Vedanta itself, and this also the Gita has to deal with, to correct and to fuse into its large restatement of the Aryan spiritual culture. This was the distinction between Karmakanda and Jnanakanda, between the original thought that led to the philosophy of the Purva Mimamsa, the Vedavada, and that which led to the philosophy of the Uttara Mimamsa,\* the Brahmvada, between those who dwelt in the tradition of the Vedic hymns and the Vedic sacrifice and those who put these aside as a lower knowledge and laid stress on the <sup>higher</sup> ~~lower~~ metaphysical knowledge which emerges from the Upanishads. For the pragmatic mind of the Veda-

\* Jaimini's idea of liberation is the eternal Brahmaloka in which the soul that has come to know Brahman still possesses a divine body and divine enjoyments. For the Gita the Brahmaloka is not liberation; the soul must pass beyond to the supracosmic status.

vadins the Aryan religion of the Rishis meant the strict performance of the Vedic sacrifices and the use of the sacred Vedic mantras in order to possess all human desires in this world, wealth, progeny, victory, every kind of good fortune, and the joys of immortality in Paradise beyond. For the idealism of the Brahnavadins this was only a preliminary preparation and the real object of man, true *purushartha*, began with his turning to the knowledge of the Brahman which would give him the true immortality of an ineffable spiritual bliss far beyond the lower joys of this world or of any inferior heaven. Whatever may have been the true and original sense of the Veda, this was the distinction which had long established itself and with which therefore the Gita has to deal.

Almost the first word of the synthesis of works and knowledge is a strong, almost a violent censure and repudiation of the Vedavada, "this flowery word which they declare who have not clear discernment, devoted to the creed of the Veda, whose creed is that there is nothing else, souls of desire, seekers of Paradise,—it gives the fruits of the works of birth, it is ~~multifarious~~ with specialities of rites, it is directed to enjoyment and lordship as its goal." The Gita even seems to go on to attack the Veda itself which, though it has been practically cast aside, is still to Indian sentiment intangible, inviolable, the sacred origin and authority for all its philosophy and religion. "The action of the three gunas is the subject

matter of the Veda ; but do thou become free from the triple guna, O Arjuna." The Vedas in the widest terms, "all the Vedas,"—which might well include the Upanishads also and seems to include them, for the general term *Sruti* is used later on,—are declared to be unnecessary for the man who knows. "As much use as there is in a well with water in flood on every side, so much is there in all the Vedas for the Brahmin who has the knowledge." Nay, the Scriptures are even a stumbling-block ; for the letter of the Word—perhaps because of its conflict of texts and its various and mutually dissentient interpretations—bewilders the understanding, which can only find certainty and concentration by the light within. "When thy intelligence shall cross beyond the whorl of delusion, then shalt thou become indifferent to Scripture heard or that which thou hast yet to hear, *gantâsi nirvedam s'rotavyasya s'rutasya cha*. When thy intelligence which is bewildered by the *Sruti*, *s'rutivipratipannâ*, shall stand unmoving and stable in Samadhi, then shalt thou attain to Yoga." So offensive is all this to conventional religious sentiment that attempts are naturally made by the convenient and indispensable human faculty of text-twisting to put a different sense on some of these verses, but the meaning is plain and hangs together from beginning to end. It is confirmed and emphasised by a subsequent passage in which the knowledge of the knower is described as passing

beyond the range of Veda and Upanishad, *s'abda-brahmâtivartate*.

Let us see, however, what all this means; for we may be sure that a synthetic and catholic system like the Gita's will not treat such important parts of the Aryan culture in a spirit of mere negation and repudiation. The Gita has to synthetise the Yoga doctrine of liberation by works and the Sankhya doctrine of liberation by knowledge; it has to fuse *karma* with *jnâna*. It has at the same time to synthetise the Purusha and Prakriti idea common to Sankhya and Yoga with the Brahman of the current Vedanta in which the Purusha, Deva, Ishwara,—supreme Soul, God, Lord,—of the Upanishads all became merged in the one all-swallowing concept of the immutable Brahman; and it has to bring out again from its overshadowing by that concept but not with any denial of it the Yoga idea of the Lord or Ishwara. It has too its own luminous thought to add, the crown of its synthetic system, the doctrine of the Purushottama and of the triple Purusha for which, though the idea is there, no precise and indisputable authority can be easily found in the Upanishads and which seems indeed at first sight to be in contradiction with that text of the Sruti where only two Purushas are recognised. Moreover, in synthetising works and knowledge it has to take account not only of the opposition of Yoga and Sankhya, but of the opposition of works to knowledge in Vedanta itself, where the connotation of the

two words and therefore their point of conflict is not quite the same as the point of the Sankhya-Yoga opposition. It is not surprising at all, one may observe in passing, that with the conflict of so many philosophical schools all founding themselves on the texts of the Veda and Upanishads, the Gita should describe the understanding as being perplexed and confused, led in different directions by the Sruti, *s'rutivipratipannâ*. What battles are even now delivered by Indian pundits and metaphysicians over the meaning of the ancient texts and to what different conclusions they lead! The understanding may well get disgusted and indifferent, *gantâsi nirvedam*, refuse to hear any more texts new or old, *s'rotavyasya s'rutasya cha*, and go into itself to discover the truth in the light of a deeper and inner and direct experience.

In the first six chapters the Gita lays a large foundation for its synthesis of works and knowledge, its synthesis of Sankhya, Yoga and Vedanta. But first it finds that *karma*, works, has a particular sense in the language of the Vedantins; it means the Vedic sacrifices and ceremonies or at most that and the ordering of life according to the Grihyasûtras in which these rites are the most important part, the religious kernel of the life. By works the Vedantins understood these religious works, the sacrificial system, the *yajna*, full of a careful order, *vidhi*, of exact and complicated rites, *kriyâvishêsha bahulam*. But in Yoga works had a much wider significance.



The Gita insists on this wider significance; in our conception of spiritual activity all works have to be included, *sarva-karmâni*. At the same time it does not, like Buddhism, reject the idea of the sacrifice, it prefers to uplift and enlarge it. Yes, it says in effect, not only is sacrifice, *yajna*, the most important part of life, but all life, all works should be regarded as sacrifice, are *yajna*, though by the ignorant they are performed without the higher knowledge and by the most ignorant not in the true order, *avidhi-pûrvaḥ*. Sacrifice is the very condition of life; with sacrifice as their eternal companion the Father of creatures created the peoples. But the sacrifices of the Vedavadins are offerings of desire directed towards material rewards, desire eager for the result of works, desire looking to a larger enjoyment in Paradise as immortality and highest salvation. This the system of the Gita cannot admit; for that in its very inception starts with the renunciation of desire, with its rejection and destruction as the enemy of the soul. The Gita does not deny the validity even of the Vedic sacrificial works; it admits them, it admits that by these means one may get enjoyment here and Paradise ~~beyond~~; it is I myself, says the divine Teacher, who accept these sacrifices and to whom they are offered, I who give these fruits in the form of the gods since so men choose to approach me. But this is not the true road, nor is the enjoyment of Paradise the liberation and fulfilment which man has to seek. It is the ignorant who worship the gods, not

knowing whom they are worshipping ignorantly in these divine forms; for they are worshipping, though in ignorance, the One, the Lord, the only Deva, and it is he who accepts their offering. To that Lord must the sacrifice be offered, the true sacrifice of all the life's energies and activities, with devotion, without desire, for His sake and for the welfare of the peoples. It is because the Vedavada obscures this truth and with its tangle of ritual ties man down to the action of the three gunas that it has to be so severely censured and put roughly aside; but its central idea is not destroyed; transfigured and uplifted, it is turned into a most important part of the true spiritual experience and of the method of liberation.

The Vedantic idea of knowledge does not present the same difficulties. The Gita takes it over at once and completely and throughout the six chapters quietly substitutes the still immutable Brahman of the Vedantins, the One without a second immanent in all cosmos, for the still immutable but multiple Purusha of the Sankhyas. It accepts throughout these chapters knowledge and realisation of the Brahman as the most important, the indispensable means of liberation, even while it insists on desireless works as an essential part of knowledge. It accepts equally Nirvana of the ego in the infinite equality of the immutable, impersonal Brahman as essential to liberation; it practically identifies this extinction with the Sankhya return of the inactive,

immutable Purusha upon itself when it emerges out of identification with the actions of Prakriti; it combines and fuses the language of the Vedanta with the language of the Sankhya, as had already indeed been done by certain of the Upanishads.\* But still there is a defect in the Vedantic position which has to be overcome. We may, perhaps, conjecture that at this time the Vedanta had not yet redeveloped the later theistic tendencies which in the Upanishads are already present as an element, but not so prominent as in the Vaishnava philosophies of the later Vedantins where they become indeed not only prominent but paramount. We may take it that the orthodox Vedanta was, at any rate in its main tendencies, pantheistic at the basis, monistic at the summit.† It knew of the Brahman, one without a second; it knew of the Gods, Vishnu, Shiva, Brahma and the rest, who all resolve themselves into the Brahman; but the one supreme Brahman as the one Ishwara, Purusha, Deva—words often applied to it in the Upanishads and justifying to that extent, yet passing beyond the Sankhya and the theistic conceptions—was an idea that had fallen from its pride of place‡; the names could only be applied in a strictly logical

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\* Especially the Swetaswatara.

† The pantheistic formula is that God and the All are one, the monistic adds that God or Brahman alone exists and the cosmos is only an illusory appearance or else a real but partial manifestation.

‡ This is a little doubtful, but we may say at least that there was a strong tendency in that direction of which Shankara's philosophy was the last culmination.

## ESSAYS ON THE GITA

Brahmavada to subordinate or inferior phases of the Brahman-idea. The Gita proposes not only to restore the original equality of these names and therefore of the conceptions they indicate, but to go a step farther. The Brahman in its supreme and not in any lower aspect has to be presented as the Purusha with the lower Prakriti for its Maya, so to synthetise thoroughly Vedanta and Sankhya, and as Ishwara, so to synthetise thoroughly both with Yoga ; but the Gita is going to represent the Ishwara, the Purushottama, as higher even than the still and immutable Brahman, and the loss of ego in the impersonal comes in at the beginning as only a great initial and necessary step towards union with the Purushottama. For the Purushottama is the supreme Brahman. It therefore passes boldly beyond the Veda and the Upanishads as they were taught by their best authorised exponents and affirms a teaching of its own which it has developed from them, but which may not be capable of being fitted in within the four corners of their meaning as ordinarily interpreted by the Vedantins.\* In fact without this free and synthetic dealing with the letter of the Scripture a work of large synthesis in the then

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\* In reality the idea of the Purushottama is already announced in the Upanishads, though in a more scattered fashion than in the Gita and, as in the Gita, the Supreme Brahman or Supreme Purusha is constantly described as containing in himself the opposition of the Brahman with qualities and without qualities, *nirguna guni*. He is not one of these things to the exclusion of the other which seems to our intellect to be its contrary.

state of conflict between numerous schools and with the current methods of Vedic exegesis would have been impossible.

The Gita in later chapters speaks highly of the Veda and the Upanishads. They are divine scriptures, they are the Word. The Lord himself is the knower of Veda and the author of Vedanta, *vedavid vedântakṛit*; the Lord is the one object of knowledge in all the Vedas, *sarvair vedair aham eva vedyah*, a language which implies that the word Veda means the book of knowledge and that these Scriptures deserve their appellation. The Purushottama from his high supremacy above the Immutable and the mutable has extended himself in the world and in the Veda. Still the letter of the Scripture binds and confuses, as the apostle of Christianity warned his disciples when he said that the letter killeth and it is the spirit that saves; and there is a point beyond which the utility of the Scripture itself ceases. The real source of knowledge is the Lord in the heart; "I am seated in the heart of every man and from me is knowledge", says the Gita; the Scripture is only a verbal form of that inner Veda, of that self-luminous Reality, it is *shabdabrahma*: the mantra, says the Veda, has risen from the heart, from the secret place where is the seat of the truth, *sadanâd r'itasya, guhâyâm*. That origin is its sanction; but still the infinite Truth is greater than its word. Nor shall you say of any Scripture that it alone is all-sufficient and no other truth can be admitted, as the

## ESSAYS ON THE GITA

Vedavadins said of the Veda, *nânyad astîti vâdinah*. This is a saving and liberating word which must be applied to all the scriptures of the world. Take all the Scriptures that are or have been, Bible and Koran and the books of the Chinese, Veda and Upanishads and Purana and Tantra and Shastra and the Gita itself and the sayings of thinkers and sages, prophets and Avatars, still you shall not say that there is nothing else or that the truth your intellect cannot find there is not true because you cannot find it there. That is the limited thought of the sectarian or the composite thought of the eclectic religionist, not the untrammelled truth-seeking of the free and illumined mind and God-experienced soul. Heard or unheard before, that always is the truth which is seen by the heart of man in its illumined depths or heard within from the Master of all knowledge, the knower of the eternal Veda.

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## THE YOGA OF THE INTELLIGENT WILL

I have had to deviate in the last two essays and to drag the reader with me into the arid tracts of metaphysical dogma,—however cursorily and with a very insufficient and superficial treatment,—so that we might understand why the Gita follows the peculiar line of development it has taken, working out first a partial truth with only subdued hints of its deeper meaning, then returning upon its hints and bringing out their significance until it rises to its last great suggestion, its supreme mystery which it does not work out at all, but leaves to be lived out, as the later ages of Indian spirituality tried to live it out in great waves of love, of surrender, of ecstasy. Its eye is always on its synthesis and all its strains are the gradual preparation of the mind for its high closing note.

I have declared to you the poise of a self-liberating intelligence in Sankhya, says the divine Teacher to Arjuna. I will now declare to you another poise in Yoga. You are shrinking from the results of your works, you desire other results and turn from your right path in life because it does not lead you to them. But this idea of works and their result, desire of result as the motive, the work as a means for the satisfaction of desire, is the bondage of the ignorant who know not what works are, nor

their true source, nor their real operation, nor their high utility. My Yoga will free you from all bondage of the soul to its works, *karmabandham prahàsyasi*. You are afraid of many things, afraid of sin, afraid of suffering, afraid of hell and punishment, afraid of God, afraid of this world, afraid of the hereafter, afraid of yourself. What is it that you are not afraid of at this moment, you the Aryan fighter, the world's chief hero? But this is the great fear which besieges humanity, its fear of sin and suffering now and hereafter, its fear in a world of whose true nature it is ignorant, of a God whose true being also it has not seen and whose cosmic purpose it does not understand. My Yoga will deliver you from the great fear and even a little of it will bring deliverance. When you have once set out on this path, you will find that no step is lost; every least movement will be a gain; you will find there no obstacle that can baulk you of your advance. A bold and absolute promise and one to which the fearful and hesitating mind beset and stumbling in all its paths cannot easily lend an assured trust; nor is the large and full truth of it apparent unless with these first words of the message of the Gita we read also the last, "Abandon all laws of conduct and take refuge in Me alone; I will deliver you from all sin and evil; do not grieve."

But it is not with this deep and moving word of God to man, but rather with the first necessary rays of light on the path, directed not like that to the soul,



## THE YOGA OF THE INTELLIGENT WILL

but to the intellect, that the exposition begins. Not the Friend and Lover of man speaks first, but the guide and teacher who has to remove from him his ignorance of his true self and of the nature of the world and of the springs of his own action. For it is because he acts ignorantly, with a wrong intelligence and therefore a wrong will in these matters, that man is or seems to be bound by his works; otherwise works are no bondage to the free soul. It is because of this wrong intelligence that he has hope and fear, wrath and grief and transient joy; otherwise works are possible with a perfect serenity and freedom. Therefore it is the Yoga of the buddhi, the intelligence, that is first enjoined on Arjuna. To act with right intelligence and, therefore, a right will, fixed in the One, aware of the one self in all and acting out of its equal serenity, not running about in different directions under the thousand impulses of our superficial mental self, is the Yoga of the intelligent will.

There are, says the Gita, two types of intelligence in the human being. The first is concentrated, poised, one, homogeneous, directed singly towards the Truth; unity is its characteristic, concentrated fixity is its very being. In the other there is no single will, no unified intelligence, but only an endless number of ideas many-branching, coursing about, that is to say, in this or that direction in pursuit of the desires which are offered to it by life and by the environment. Buddhi, the word used,

means, properly speaking, the mental power of understanding but it is evidently used by the Gita in a large philosophic sense for the whole action of the discriminating and deciding mind which determines both the direction and use of our thoughts and the direction and use of our acts; thought, intelligence, judgment, perceptive choice and aim are all included in its functioning: for the characteristic of the unified intelligence is not only concentration of the mind that knows, but especially concentration of the mind that decides and persists in the decision, *vyavasâya*, while the sign of the dissipated intelligence is not so much even discursiveness of the ideas and perceptions as discursiveness of the aims and desires, therefore of the will. Will, then, and knowledge are the two functions of the Buddhi. The unified intelligent will is fixed in the enlightened soul, it is concentrated in inner self-knowledge; the many-branching and multifarious, busied with many things, careless of the one thing needful is on the contrary subject to the restless and discursive action of the mind, dispersed in outward life and works and their fruits. "Works are far inferior," says the Teacher, "to Yoga of the intelligence; desire rather refuge in the intelligence; poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities."

We must remember the psychological order of the Sankhya which the Gita accepts. On one side there is the Purusha, the soul calm, inactive, immut-

## THE YOGA OF THE INTELLIGENT WILL

able, one, not evolutive; on the other side there is Prakriti or Nature-force inert without the conscious Soul, active but only by juxtaposition to that consciousness, by contact with it, as we would say, not so much one at first as indeterminate, triple in its qualities, capable of evolution and involution. The contact of soul and nature generates the play of subjectivity and objectivity which is our experience of being; what is to us the subjective first evolves, because the soul-consciousness is the first cause, inconscient Nature-force only the second and dependent cause; but still it is Nature and not Soul which supplies the instruments of our subjectivity. First in order come Buddhi, discriminative or determinative power evolving out of Nature-force, and its subordinate power of self-discriminating ego. Then as a secondary evolution there arises out of these the power which seizes the discriminations of objects, sense-mind or Manas,—we must record the Indian names because the corresponding English words are not real equivalents. As a tertiary evolution out of sense-mind we have the specialising organic senses, ten in number, five of perception, five of action; next the powers of each sense of perception, sound, form, scent, etc. which give their value to objects for the mind and make things what they are to our subjectivity,—and, as the substantial basis of these, the primary conditions of the objects of sense, the five elements of ancient philosophy or rather elementary

conditions of Nature, *pancha bhûta*, which constitute objects by their various combination.

Reflected in the pure consciousness of Purusha these degrees and powers of Nature-force become the material of our impure subjectivity, impure because its action is dependent on the perceptions of the objective world and on their subjective reactions. Buddhi, which is simply the determinative power that determines all inertly out of indeterminate inconscient Force, takes for us the form of intelligence and will. Manas, the inconscient force which seizes Nature's discriminations by objective action and reaction and grasps at them by attraction, becomes sense-perception and desire, the two crude terms or degradations of intelligence and will,—becomes the sense-mind sensational, emotive, volitional in the lower sense of wish, hope, longing passion, vital impulsion, all the deformations (*vikâra*) of will. The senses become the instruments of sense-mind, the perceptive five of our sense-knowledge, the active five of our impulsions and vital habits, mediators between the subjective and objective; the rest are the objects of our consciousness, *vishayas* of the senses.

This order of evolution seems contrary to that which we perceive as the order of the material evolution; but if we remember that even Buddhi is in itself an inert action of inconscient Nature and that there is certainly in this sense an inconscient will and intelligence, a discriminative and determinative force

## THE YOGA OF THE INTELLIGENT WILL

even in the atom, if we observe the crude inconscient stuff of sensation, emotion, memory, impulsion in the plant and in this subconscious forms of existence, if we look at these powers of Nature-force assuming the forms of our subjectivity in the evolving consciousness of animal and man, we shall see that the Sankhya system squares well enough with all that modern enquiry has elicited by its observation of material Nature. In the evolution of the soul back from Prakriti towards Purusha, the reverse order has to be taken to the original Nature-evolution, and that is how the Upanishads and the Gita following and almost quoting the Upanishads state the ascending order of our subjective powers. "Supreme," they say, "beyond their objects are the senses, supreme over the senses the mind, supreme over the mind the intelligent will: that which is supreme over the intelligent will, is he,"—is the conscious self, the Purusha. Therefore, says the Gita, it is this Purusha, this supreme cause of our subjective life which we have to understand and become aware of by the intelligence; in that we have to fix our will. So holding our lower subjective self in Nature firmly poised and stilled by means of the greater really conscient self, we can destroy the restless ever-active enemy of our peace and self-mastery, the mind's desire.

For evidently there are two possibilities of the action of the intelligent will. It may take its downward and outward orientation towards a discursive

action of the perceptions and the will in the triple play of Prakriti, or it may take its upward and inward orientation towards a settled peace and equality in the calm and immutable purity of the conscious silent soul no longer subject to the distractions of Nature. In the former alternative the subjective being is at the mercy of the objects of sense, it lives in the outward contact of things. That life is the life of desire. For the senses excited by their objects create a restless or often violent disturbance, a strong or even headlong outward movement towards the seizure of these objects and their enjoyment, and they carry away the sense-mind, "as the winds carry away a ship upon the sea;" the mind subjected to the emotions, passions, longings, impulses awakened by this outward movement of the senses carries away similarly the intelligent will, which loses therefore its power of calm discrimination and mastery. Subjection of the soul to the confused play of the three gunas of Prakriti in their eternal entangled twining and wrestling, ignorance, a false, sensuous, objective life of the soul, enslavement to grief and wrath and attachment and passion, are the results of the downward trend of the buddhi,—the troubled life of the ordinary, unenlightened, undisciplined man. Those who like the Vedavadins make sense-enjoyment the object of action and its fulfilment the highest aim of the soul, are misleading guides. The inner subjective self-delight indepen-

## THE YOGA OF THE INTELLIGENT WILL

dent of objects is our true aim and the high and wide poise of our peace and liberation.

Therefore, it is the upward and inward orientation of the intelligent will that we must resolutely choose with a settled concentration and perseverance, *vyavasâya*; we must fix it firmly in the calm self-knowledge of the Purusha. The first movement must be obviously to get rid of desire which is the whole root of the evil and suffering; and in order to get rid of desire, we must put an end to the cause of desire, the rushing out of the senses to seize and enjoy their objects. We must draw them back when they are inclined thus to rush out, draw them away from their objects,—as the tortoise draws in his limbs into the shell, so these into their source, quiescent in the mind, the mind quiescent in intelligence, the intelligence quiescent in the soul and its self-knowledge, observing the action of Nature, but not subject to it, not desiring anything that the objective life can give.

It is not an external asceticism, the physical renunciation of the objects of sense that I am teaching, suggests Krishna immediately to avoid a misunderstanding which is likely at once to arise. Not the renunciation of the Sankhyas or the austerities of the rigid ascetic with his fasts, his maceration of the body, his attempt to abstain even from food; that is not the self-discipline or the abstinence which I mean, for I speak of an inner withdrawal, a renunciation of desire. The embodied soul, having a

body, has to support it normally by food for its normal physical action; by abstention from food it simply removes from itself the physical contact with the object of sense, but does not get rid of the inner relation which makes that contact hurtful. It retains the pleasure of the sense in the object, the *rasa*, the liking and disliking,—for *rasa* has two sides; the soul must, on the contrary, be capable of enduring the physical contact without suffering inwardly this sensuous reaction. Otherwise there is *nivritti*, cessation of the object, *vishayâ vinivartante*, but no subjective cessation, no *nivritti* of the mind; but the senses are of the mind, subjective, and subjective cessation of the *rasa* is the only real sign of mastery. But how is this desireless contact with objects, this unsensuous use of the senses possible? It is possible, *param drishtwâ*, by the vision of the supreme,—*param*, the Soul, the Purusha,—and by living in the Yoga, in union or oneness of the whole subjective being with that, through the Yoga of the intelligence; for the one Soul is calm, satisfied in its own delight, and that delight free from duality can take, once we see this supreme thing in us and fix the mind and will on that, the place of the sensuous object-ridden pleasures and repulsions of the mind. This is the true way of liberation.

Certainly self-discipline, self-control is never easy. All intelligent human beings know that they must exercise some control over themselves and nothing is more common than this advice to control



## THE YOGA OF THE INTELLIGENT WILL

the senses ; but ordinarily it is only advised imperfectly and practised imperfectly in the most limited and insufficient fashion. Even, however, the sage, the man of clear, wise and discerning soul who really labours to acquire complete self-mastery finds himself hurried and carried away by the senses. That is because the mind naturally lends itself to the senses ; it observes the objects of sense with an inner interest, settles upon them and makes them the object of absorbing thought for the intelligence and of strong interest for the will. By that attachment comes, by attachment desire, by desire distress, passion and anger when the desire is not satisfied or is thwarted or opposed, and by passion the soul is obscured, the intelligence and will forget to see and be seated in the calm observing soul, there is a fall from the memory of one's true self, and by that lapse the intelligent will is also obscured, destroyed even. For, for the time being, it no longer exists to our memory of ourselves, it disappears in a cloud of passion ; we become passion, wrath, grief and cease to be self and intelligence and will. This then must be prevented and all the senses brought utterly under control ; for only by an absolute control of the senses can the wise and calm intelligence be firmly established in its proper seat.

This cannot be done perfectly by the act of the intelligence itself, by a merely mental self-discipline ; it can only be done by Yoga with something which is higher than itself and in which calm and self-

## ESSAYS ON THE GITA

mastery are inherent. And this Yoga can only arrive at its success by devoting, by consecrating, by giving up the whole self to the Divine, "to Me," says Krishna; for the Liberator is within us, but it is not our mind, nor our intelligence, nor our personal will,—they are only instruments. It is the Lord in whom, as we are told in the end, we have utterly to take refuge. And for that we must at first make him the object of our whole being and keep in soul-contact with him. This is the sense of the phrase "he must sit firm in Yoga, wholly given up to Me;" but as yet it is the merest passing hint after the manner of the Gita, three words only which contain in seed the whole gist of the highest secret yet to be developed. *Yukta âsîta matparah.*

If this is done, then it becomes possible to move among the objects of sense, in contact with them, acting on them, but with the senses entirely under the control of the subjective self,—not at the mercy of the objects and their contacts and reactions,—and that self again obedient to the highest self, the Purusha. Then, free from reactions, the senses will be delivered from the affections of liking and disliking, escape the duality of positive and negative desire, and calm, peace, clearness, happy tranquillity, *âtmaprasâda*, will settle upon the man. That clear tranquillity is the source of the soul's felicity; all grief begins to lose its power of touching the tranquil soul; the intelligence is rapidly established in the peace of the self; suffering is destroyed. It is

## THE YOGA OF THE INTELLIGENT WILL

this calm, desireless, griefless fixity of the buddhi in self-poise and self-knowledge to which the Gita gives the name of Samadhi.

The sign of the man in Samadhi is not that he loses consciousness of objects and surroundings and of his mental and physical self and cannot be recalled to it even by burning or torture of the body,—the ordinary idea of the matter; trance is a particular intensity, not the essential sign. The test is the expulsion of all desires, their inability to get at the mind, and it is the inner state from which this freedom arises, the delight of the soul gathered within itself with the mind equal and still and high-poised above the attractions and repulsions, the alternations of sunshine and storm and stress of the external life. It is drawn inward even when acting outwardly; it is concentrated in self even when gazing out upon things; it is directed wholly to the Divine even when to the outward vision of others busy and preoccupied with the affairs of the world. Arjuna, voicing the average human mind, asks for some outward, physical, practically discernible sign of this great Samadhi; how does such a man speak, how sit, how walk? No such signs can be given, nor does the Teacher attempt to supply them; for the only possible test of its possession is inward and that there are plenty of hostile psychological forces to apply. Equality is the great stamp of the liberated soul and of that equality even the most discernible signs are still subjective. “A man with mind untroubled by sorrows,

## ESSAYS ON THE GITA

who has done with desire for pleasures, from whom liking and wrath and fear have passed away, such is the sage whose understanding has become founded in stability." He is "without the triple action of the qualities of Prakriti, without the dualities, ever based in his true being, without getting or having, possessed of his self." For what gettings and havings has the free soul? Once we are possessed of the Self, we are in possession of all things.

And yet he does not cease from work and action. There is the originality and power of the Gita, that having affirmed this static condition, this superiority to nature, this emptiness even of all that constitutes ordinarily the action of Nature for the liberated soul, it is still able to vindicate for it, to enjoin on it even the continuance of works and thus avoid the great defect of the merely quietistic and ascetic philosophies,—the defect from which we find them to-day attempting to escape. "Thou hast a right to action, but only to action, never to its fruits; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity." Therefore it is not the works practised with desire by the Vedavadins, it is not the claim for the satisfaction of the restless and energetic mind by a constant activity, the claim made by the practical or the kinetic man, which is here enjoined. "Fixed in Yoga do thy actions, having abandoned attachment, having become equal in failure and success; for it is equality that is meant by Yoga." Action is distressed by the

## THE YOGA OF THE INTELLIGENT WILL

choice between a relative good and evil, the fear of sin and the difficult endeavour towards virtue? But the liberated who has united his reason and will with the Divine, casts away from him even here in this world of dualities both good doing and evil doing ; for he rises to a higher law beyond good and evil, founded in the liberty of self-knowledge. Such desireless action can have no decisiveness, no effectiveness, no efficient motive, no large or vigorous creative power? Not so ; action done in Yoga is not only the highest but the wisest, the most potent and efficient even for the affairs of the world ; for it is informed by the knowledge and will of the Master of works : "Yoga is skill in works." But all action directed towards life leads away from the universal aim of the Yogin which is by common consent to escape from bondage to this distressed and sorrowful human birth? Not so, either ; the sages who do works without desire for fruits and in Yoga with the Divine are liberated from the bondage of birth and reach that other perfect status in which there are none of the maladies which afflict the mind and life of a suffering humanity.

The status he reaches is the Brahmic condition ; he gets to firm standing in the Brahman, *brâhmî sthiti*. It is a reversal of the whole view, experience, knowledge, values, seeings of earth-bound creatures. This life of the dualities which is to them their day, their waking, their consciousness, their bright condition of activity and knowledge, is to him

a night, a troubled sleep and darkness of the soul ; that higher being which is to them a night, a sleep in which all knowledge and will cease, is to the self-mastering sage his waking, his luminous day of true being, knowledge and power. They are troubled and muddy waters disturbed by every little inrush of desire ; he is an ocean of wide being and consciousness which is ever being filled, yet ever motionless in its large poise of his soul ; all the desires of the world enter into him as waters into the sea, yet he has no desire nor is troubled. For while they are filled with the troubling sense of ego and mine and thine, he is one with the one self in all and has no "I" or "mine." He acts as others, but he has abandoned all desires and their longings. He attains to the great peace and is not bewildered by the shows of things ; he has extinguished his individual ego in the One, lives in that unity and, fixed in that status at his end, can attain to extinction in the Brahman, Nirvana, —not the negative self-annihilation of the Buddhists, but the great immergence of the separate personal self into the vast reality of the one infinite impersonal Existence.

Such, subtly unifying Sankhya,, Yoga and Vedanta, is the first foundation of the teaching of the Gita. It is far from being all, but it is the first indispensable practical unity of knowledge and works with a hint already of the third crowning intensest element in the soul's completeness, divine love and devotion.

## WORKS AND SACRIFICE

The Yoga of the intelligent will and its culmination in the Brahmic status, which occupies all the close of the second chapter, contains the seed of much of the teaching of the Gita,—its doctrine of desireless works, of equality, of the rejection of outward renunciation, of devotion to the Divine; but as yet all this is slight and obscure. What is most strongly emphasised as yet is the withdrawal of the will from the ordinary motive of human activities, desire, from man's normal temperament of the sense-seeking thought and will with its passions and ignorance, and from its customary habit of troubled many-branching ideas and wishes to the desireless calm unity and passionless serenity of the Brahmic poise. So much Arjuna has understood. He is not unfamiliar with all this; it is the substance of the current teaching which points man to the path of knowledge and to the renunciation of life and works as his way of perfection. The intelligence withdrawing from sense and desire and human action and turning to the Highest, to the One, to the actionless Purusha, to the immobile, to the featureless Brahman, that surely is the eternal seed of knowledge. There is no room here for works, since works belong to the Ignorance; action is the very opposite of knowledge; its seed is desire and its

## ESSAYS ON THE GITA

fruit is bondage. That is the orthodox philosophical doctrine, and Krishna seems quite to admit it when he says that works are far inferior to the Yoga of the intelligence. And yet works are insisted upon as part of the Yoga; so that there seems to be in this teaching a radical inconsistency. Not only so; for some kind of work no doubt may persist for a while, the minimum, the most inoffensive; but here is a work wholly inconsistent with knowledge, with serenity and with the motionless peace of the self-delighted soul,—a work terrible, even monstrous, a bloody strife, a ruthless battle, a giant massacre. Yet it is this that is enjoined, this that it is sought to justify by the teaching of inner peace and desireless equality and status in the Brahman! Here then is an unreconciled contradiction. Arjuna complains that he has been given a contradictory and confusing doctrine, not the clear, strenuously single road by which the human intelligence can move straight and trenchantly to the supreme good. It is in answer to this objection that the Gita begins at once to develop more clearly its positive and imperative doctrine of Works.

The teacher first makes a distinction between the two means of salvation on which in this world men can concentrate separately, the Yoga of knowledge, the Yoga of works, the one implying, it is usually supposed, renunciation of works as an obstacle to salvation, the other accepting works as a means of salvation. He does not yet insist strongly on any



fusion of them, on any reconciliation of the thought that divides them, but begins by showing that the renunciation of the Sankhyas, the physical renunciation, Sannyasa, is neither the only way, nor at all the better way. *Naishkarmya*, a calm voidness from works, is no doubt that to which the soul, the Purusha has to attain; for it is Prakriti which does the work and the soul has to rise above involution in the activities of the being and attain to a free serenity and poise watching over the operations of Prakriti, but not affected by them. That, and not cessation of the works of Prakriti, is what is really meant by the soul's *naishkarmya*. Therefore it is an error to think that by not engaging in any kind of action this actionless state of the soul can be attained and enjoyed. Mere renunciation of works is not a sufficient, not even quite a proper means for salvation. "Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection,"—to *siddhi*, the accomplishment of the aims of his self-discipline by Yoga.

But at least it must be one necessary means, indispensable, imperative? For how, if the works of Prakriti continue, can the soul help being involved in them? How can I fight and yet in my soul not think or feel that I the individual am fighting, not desire victory nor be inwardly touched by defeat? This is the teaching of the Sankhyas that the intelligence of the man who engages in the activities of Nature, is entangled in egoism, ignorance and desire

## ESSAYS ON THE GITA

and therefore drawn to action; on the contrary, if the intelligence draws back, then the action must cease with the cessation of the desire and the ignorance. Therefore the giving up of life and works is a necessary part, an inevitable circumstance and an indispensable last means of the movement to liberation. This objection of a current logic—it is not expressed by Arjuna, but it is in his mind as the turn of his subsequent utterances shows,—the Teacher immediately anticipates. No, he says, such renunciation, far from being indispensable, is not even possible. “For none stands even for a movement not doing work; everyone is made to do action helplessly by the modes born of Prakriti.” The strong perception of the great cosmic action and the eternal activity and power of the cosmic energy which was so much emphasised afterwards by the teaching of the Tantric Shaktas who even made Prakriti or Shakti superior to Purusha, is a very remarkable feature of the Gita. Although here an undertone, it is still strong enough, coupled with what we might call the theistic and devotional elements of its thought, to bring in that activism which so strongly modifies in its scheme of Yoga the quietistic tendencies of the old metaphysical Vedanta. Man embodied in the natural world cannot cease from action, not for a moment, not for a second; his very existence here is an action; the whole universe is an act of God, mere living even is His movement.

Our physical life, its maintenance, its conti-

## WORKS AND SACRIFICE

nuance is a journey, a pilgrimage of the body, *sharîra-yâtrâ*, and that cannot be effected without action. But even if a man could leave his body unmaintained, otiose, if he could stand still always like a tree or sit inert like a stone, *tisthati*, that vegetable or material immobility would not save him from the hands of Nature ; he would not be liberated from her workings. For it is not our physical movements and activities alone which are meant by works, by *karma* ; our mental existence also is a great complex action, it is even the greater and more important part of the works of the unresting energy,—subjective cause and determinant of the physical. We have gained nothing if we repress the effect but retain the activity of the subjective cause. The objects of sense are only an occasion for our bondage, the mind's insistence on them is the means, the instrumental cause. A man may control his organs of action and refuse to give them their natural play, but he has gained nothing if his mind continues to remember and dwell upon the objects of sense. Such a man has bewildered himself with false notions of self-discipline ; he has not understood its object or its truth, nor the first principles of his subjective existence ; therefore all his methods of self-discipline are false and null.\* The body's actions, even the

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\* I cannot think that *mithyâchâra* means a hypocrite. How is a man a hypocrite who inflicts on himself so severe and complete a privation? He is mistaken and deluded, *vimûdhâtmâ*, and his *âchâra*, his formally regulated method of self-discipline, is a false and vain method,—this surely is all that the Gita means.

## ESSAYS ON THE GITA

mind's actions are nothing in themselves, neither a bondage, nor the first cause of bondage. What is vital is the mighty energy of Nature which will have her way and her play in her great field of mind and life and body ; what is dangerous in her, is the power of her three *gunas*, modes or qualities to confuse and bewilder the intelligence and so obscure the soul. That, as we shall see later, is the whole crux of action and liberation for the Gita. Be free from obscuration and bewilderment by the three *gunas* and action can continue, as it must continue, and even the largest, richest or most enormous and violent action ; it does not matter, for nothing then touches the Purusha, the soul has *naishkarmya*.

But at present the Gita does not proceed to that larger point. Since the mind is the instrumental cause, since inaction is impossible, what is rational, necessary, the right way is a controlled action of the subjective and objective organism. The mind must bring the senses under its control as an instrument of the intelligent will and then the organs of action must be used for their proper office, for action, but for action done as Yoga. But what is the essence of this self-control, what is meant by action done as Yoga, *Karmayoga*? It is non-attachment, it is to do works without clinging with the mind to the objects of sense and the fruit of the works. Not complete inaction, which is an error, a confusion, a self-delusion, an impossibility, but action full and free done without subjection to sense and passion,

## WORKS AND SACRIFICE

desireless and unattached works, are the first secret of perfection. Do action thus self-controlled, says Krishna, *niyatam kuru karma twam*: I have said that knowledge, the intelligence, is greater than works, *vyâyasî karmāno buddhih*, but I did not mean that inaction is greater than action; the contrary is the truth, *karma vyâyo akarmaṇah*. For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; and it means the poise of the intelligent will in the Soul free and high-uplifted above the lower instrumentation of Prakriti\* and controlling the works of the mind and the senses and body in the power of self-knowledge and the pure objectless self-delight of spiritual realisation, *niyatam karma*. *Buddhiyoga* is fulfilled by *karmayoga*; the Yoga of the self-liberating intelligent will finds its full meaning by the Yoga of desireless works. Thus the Gita founds its teaching of the necessity of desireless works, *nishkāma karma*, and unites the subjective

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\* Again, I cannot accept the current interpretation of *niyatam karma* as if it meant fixed and formal works and were equivalent to the Vedic *nitya-karma*, the regular works of sacrifice, ceremonial and the daily rule of Vedic living. Surely, *niyata* simply takes up the *niyamya* of the last verse. Krishna makes a statement, "he who controlling the senses by the mind engages with the organs of action in Yoga of action, he excels," *manasā niyamya ārabhate karmayogam*, and he immediately goes on to draw from the statement an injunction, to sum it up and convert it into a rule. "Do thou do controlled action," *niyatam kuru karma twam*: *niyatam* takes up the *niyamya*, *kuru karma* takes up the *ārabhate karmayogam*. Not formal works fixed by an external rule, but desireless works controlled by the liberated *buddhi*, is the Gita's teaching.

practice of the Sankhyas—rejecting their merely physical rule—with the practice of Yoga.

But still there is an essential difficulty unsolved. Desire is the ordinary motive of all human actions, and if the soul is free from desire, then there is no farther rationale for action. We may be compelled to do certain works for the maintenance of the body, but even that is a subjection to the desire of the body which we ought to get rid of if we are to attain perfection. But granting that this cannot be done, the only way is to fix a rule for action outside ourselves, not dictated by anything in our subjectivity, the *nityakarma* of the Vedic rule, the routine of ceremonial sacrifice, daily conduct and social duty, which the man who seeks liberation may do simply because it is enjoined upon him, without any personal purpose or subjective interest in them, with an absolute indifference to the doing, not because he is compelled by his nature but because it is enjoined by the Shastra. But if the principle of the action is not to be external to the nature but subjective, if the actions even of the liberated and the sage are to be controlled and determined by his nature, *swabhâvaniyatam*, then the only subjective principle of action is desire of whatever kind, lust of the flesh or emotion of the heart or base or noble aim of the mind, but all subject to the *gunas* of Prakriti. Let us then interpret the *niyata karma* of the Gita as the *nityakarma* of the Vedic rule, its *kartavya karma* or work that has to be done as the Aryan rule of social duty

## WORKS AND SACRIFICE

and let us take too its work done as a sacrifice to mean simply these Vedic sacrifices and this fixed social duty performed disinterestedly and without any personal object. This is how the Gita's doctrine of desireless work is often interpreted. But it seems to me that the Gita's teaching is not so crude and simple, not so local and temporal and narrow as all that. It is large, free, subtle and profound; it is for all time and for all men, not for a particular age and country. Especially, it is always breaking free from external forms, details, dogmatic notions and going back to principles and the great facts of our nature and our being. It is a work of large philosophic truth and spiritual practicality, not of constrained religious and philosophical formulas and stereotyped dogmas.

The difficulty is this, how, our nature being what it is and desire the common principle of its action, is it possible to institute a really desireless action? For what we call ordinarily disinterested action is not really desireless; it is simply a replacement of certain smaller personal interests by other larger desires which have only the appearance of being impersonal, virtue, country, mankind. All action, moreover, as Krishna insists, is done by the *gunas* of Prakriti, by our nature; in acting according to the Shastra we are still acting according to our nature,—even if this Shastric action is not, as it usually is, a mere cover for our desires, prejudices, passions, egoisms, our personal, national, sectarian vanities, sentiments and preferences; but

even otherwise, even at the purest, still we obey a choice of our nature, and if our nature were different and the *gunas* acted on our intelligence and will in some other combination, we would not accept the Shastra, but live according to our pleasure or our intellectual notions or else break free from the social law to live the life of the solitary or the ascetic. We cannot become impersonal by obeying something outside ourselves, for we cannot so get outside ourselves; we can only do it by rising to the highest in ourselves, into our free Soul and Self which is the same and one in all and has therefore no personal interests, to the Divine in our being who possesses Himself transcendent of cosmos and is therefore not bound by His cosmic works or His individual action. That is what the Gita teaches and desirelessness is only a means to this end, not an aim in itself. Yes, but how is it to be brought about? By doing all works with sacrifice as the only object, is the reply of the divine Teacher. "By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practise works, O son of Kunti, becoming free from all attachment." It is evident that all works and not merely sacrifice and social duties can be done in this spirit; any action may be done either from the ego-sense narrow or enlarged or for the sake of the Divine. All being and all action of Prakriti exist only for the sake of the Divine; from that it proceeds, by that it endures, to that it is directed. But so long as we are dominated by the